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OF
*The Right Use, and Abuse, of the Things
of this World.*

A *K Daves* (Sir R)
SERMON

Preach'd before the

QUEEN,

Her Royal Ch^{er} St. James's,



SUNDAY, *March* the 16th, 17th.

BEING

The SECOND SUNDAY in LENT.

Daves
By the Right Reverend Father in God,
WILLIAM, Lord Bishop of Chester.

Publish'd by Her Majesty's Special Command.

L O N D O N :

Printed for ANNE SPEED, at the *Three Crowns*
in *Exchange-Alley*, in *Cornhill*. MDCCXII.
At which Place may be had all His Lordship's BOOKS.

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First, I am to enquire wherein the true use, and on the contrary, the abuse of these things, doth consist. And hereby becoming answer'd, in general, that the true use of these things doth

1 COR. VII. 31.
And they that use this world, as not abusing it, for the fashion of this world passeth away.

BY the world here the Apostle, no doubt, meant, what we commonly call, the good things of this present life, such as Riches and Sensual pleasures, which he had been just mentioning in the two verses immediately preceding my Text. And the use of these things he here plainly allows, but the abuse of them as plainly forbids.

I shall therefore make it my business, in my following discourse,

First, To enquire, wherein the true use, and on the contrary, the abuse of these things, doth consist.

Secondly, To offer several Arguments, earnestly to perswade Men, so to use these things, as not to abuse them: and more especially to insist upon that, here offer'd by the Apostle, for this purpose, viz. that the fashion of this world passeth away.

First, I am to enquire wherein the true *use*, and, on the contrary, the *abuse* of these things, doth consist. And here it may be certainly answer'd, in *general*, that the true *use* of these things doth consist, in using them *agreeably* to their own *nature*, and the *rules* and *prescriptions* of our *Reason* and *Religion* about them : and the *abuse* of them, in the *contrary*. I say, as well our *Reason* and *Religion*, as the *nature* of the things themselves : because, tho' *this* will go a great way, towards pointing out to us the *general* ends and *uses* of *these* things, yet it cannot of *it self* be *sufficient* to teach us the *particular* manners and measures, in which we must *use* them : but *these*, depending partly on the *reason* of things, and partly on the *positive* will of God, must be learnt from *Reason* and *Revelation*, in conjunction with our *experience* of the *nature* of *these* things themselves. And *these* three, thus joyn'd together will give us full directions, as to this *whole* matter.

Come on then, and let us briefly consider, what are the several *Lessons*, which *these*, thus joyn'tly consulted, will teach us, upon *this* Head. And *these*, if I mistake not, may be *all* compriz'd under the following particulars.

First, That we are not to use *these* things, as our *supreme* and *ultimate* good ; but as goods of a much *inferior* nature to *those* of the *mind*, and especially *those* of another life.

Secondly, That we are to use them, as *mix'd*, *temporary*, *uncertain*, *weak*, *fading* and *perishing* goods.

Thirdly,

Thirdly, That we are to use them, with great *caution, discretion, moderation, and temperance.*

Fourthly, That we are not to use them, in *any* such way, as will be *hurtful* to Society, but, on the contrary, in *all* such ways, as will be most *beneficial* to it.

Lastly, That we are to use them *so*, as may make most for the *Honour* of God.

First, That we are not to use *these* things, as our *supreme* and *ultimate* good, but as goods of a much *inferior* nature to *those* of the mind, and especially *those* of *another* life. For, from our constant *experience* of *these* things, from our very enjoyment of them, even in the *highest* perfection which they are capable of, we plainly find, that no *entire* satisfaction is to be had *in them*. But still, after *all* our enjoyment of them, we long and *hanker* after something else, we feel an *emptyness* and *craving* within our selves, a *capacity* for enjoying, and a *desire* and *hope* of obtaining, something much *better* and *more* *satisfying*.

And accordingly our Reason and Religion *both* assure us, that we are *made* for the enjoyment of much *higher* and *nobler* pleasures, than those of *flesh* and *sense* : and that we have a *Spiritual* and *Immortal* principle within us, which *disdains* to take up with *these*, and *aspires* after such as are much more *refined* and *elevated*. And, in consequence of this, they *both* strictly command us, not to *love*, not to *set* our affections upon *these* things : that is, not to love them *supremely* and *ultimately*,

ultimately, not to make them the principal, much less the only, object of our desire, hope, fear, trust, affections and endeavours.

Nor is this all : but the very same *Experience, Reason and Religion*, which convince us, that *these things* are not to be aim'd at, pursu'd and acquiesc'd in, by us, as our *supream and ultimate good*, do likewise farther *direct and encourage* us to the prosecution and attainment of *such goods*, as are infinitely better ; of the goods of the *mind*, of the *pleasures* which spring up in *that*, even at present, from our *conversing with spiritual and heavenly objects*, from our *doing good to men*, from our *approving the conduct of our own lives*; from the *peace* of our *Consciences*, and from the *joyous belief and expectation* of an *exceeding and an eternal weight of Glory*, laid up for us in another life : with *which pleasures* the most exquisite *sensual pleasures* are in no wise *worthy to be compared* ; but more especially, of the goods of *another life themselves*, in which alone is to be had that *fullness of Joy*, which shall satisfy *all our largest capacities and desires* ; and in comparison of which all the things of *this world*, put together are but mere *loss and dung*, as *St. Paul* elegantly expresseth it.

Then therefore, and *only then*, do we use the things of *this world*, as we ought, when we place them, in our *affections, regards, and prosecutions*, much, at a vast distance, *behind the goods of the mind and of another life* ; when our *first and principal care and pains* are for *these last*
mention'd

mention'd goods, and no more of them is be-
flow'd upon the other, than what can be well
and most *securely* spar'd from these; and to use
but few words, when we never suffer our love
of the world, in the least, to hinder us, from first
seeking God's Kingdom and Righteousness, from ma-
king it our constant exercise, to keep a Conscience
void of offence towards God and towards Man, and
from having our Conversation in Heaven, spending
much of our time in contemplating upon, and
preparing and fitting our selves for the enjoyment
of, the incomprehensible happiness and glory of
that blissfull place.

Secondly, That we are to use these things, as
mix'd, temporary, uncertain, weak, fading, and pe-
rishing goods. As goods, which have a great
deal of dross and alloy in them, are acquir'd with
difficulty and pain, possess'd with fear and trouble,
and enjoy'd with imperfection, weariness and disap-
pointment: as goods, that, at the utmost, can
last no longer than this life, and very rarely, scarce
ever, last near so long: as goods, which are al-
ways fluttering and upon the wing, and may, for
ought we know, at any time, take their leaves
of us, within a few years, or months, or weeks,
or days, nay, or perhaps, this very day or this
very moment: as goods, which stand us in little
stead, when we most want help, in the day of
adversity, sickness, and death: as goods, many of
which wither and dye in the very use and enjoy-
ment of them, some or other of which are daily
decaying, waxing old, and bidding adieu to us, and

all of which, by degrees, *pall* upon our *palates*, grow more and more *insipid* and *distasteful*, and infallibly expire *with* us, if not *before* us ; and consequently as goods, which are not much to be *valued* and *coveted*, much less *rely'd* upon, by us : as goods, which we should *fit* very *loose* and *indifferent* to, be always *ready* to *part* with, and *able* to be *happy* without : as goods, which we can *relish* the *present* pleasure of, without making it *necessary* to us, which we may contract a *civil acquaintance*, but, by no means, *intimate friendship* with.

Thirdly, That we are to use *these* things with great *caution*, *discretion*, *moderation*, and *temperance*.

With *caution* : as well knowing that they are apt to *steal* and *gain* too much upon our *affections*, and are therefore to be *watch'd*, and *kept* at a due *distance*, and very often *deny'd* admittance to our *embraces*, even when there would be no *other* harm in admitting them, than the *danger* of their growing too *familiar*, *dear*, and *necessary* to us.

With *discretion* : as finding by *experience*, that they may prove *hurtful* and *destructive*, as well as *innocent* and *comfortable* to us ; and therefore carefully consulting with our *reason* and *religion*, and by their help *distinguishing* and *judging*, in what *ways*, and to what *degrees*, we may *safely* and *profitably* indulge our selves the *use* of them.

With *moderation* : curbing and restraining our too *fierce* and *eager* appetites after *these* things, and keeping them within *those* bounds, which
our

our well inform'd *discretion* shall chalk out for them. And

Lastly, with *temperance*: actually applying the *directions* of our *discretion*, and the *assurances* of our *moderation*, in the use of *these* things: and thereby *avoiding*, on the one hand, all the *inconveniences* and *harm*, and *enjoying*, on the other hand, all the true *pleasures* and *advantages*, that can arise from them,

Fourthly, That we are not to use *these* things in any such way, as will be *hurtful* to *Society*, but on the contrary, in all such ways, as will be most *beneficial* to it. Experience teacheth us, that we may use *these* things so, as to make them either very *detrimental*, or very *beneficial*, to *others*. Our *Riches* and *Power* may equally be made instruments of *Tyranny*, *Oppression* and all sorts of *Mischief*, or of *Relief*, *assistance*, and all sorts of *Good*, to our *Brethren*: and we may partake of *Marriage* and the *bed undefil'd*, with *profit* to *society*, whilst *effeminacy*, *fornication*, *adultery*, and such like ways of using *sensual pleasures*, may prove its bane. And this being so, our *reason* and *religion*, which prefer the *Interests* of *Society* to those of single persons, and even command single persons to be *careful of the things of others*, as well as their *own*; must necessarily so far *limit* and *restrain* our enjoyment of *worldly goods*, as to keep it from being *hurtful*, nay, as far as well may be, to make it *profitable*, to *others* in particular, and *Society* in general. And accordingly we find that *Religion* doth explicitly

command us, to part with *such* portion of our *Riches*, as either the *good* of the *Publick*, or even *Private Charity* requires of us ; to *abridge* our selves of many *innocent enjoyments*, for the *sake* of doing *good*, or avoiding *offence* and *hurt*, to our *brethren* : to partake of the pleasures of *Sense* in ways most *convenient* for *Society*, and to use all our *Power*, *Authority*, and *Interest*, for *relieving the oppressed*, *Righting those that are wrong'd*, *doing justice*, *shewing mercy*, &c.

Lastly, That we are to use *these* things so, as may make *most* for the *Honour* of God. For, *these* being all his *good gifts*, as both *Reason* and *Religion* assure us, nothing can be more *just*, than that we should use them in *such* a manner, as may redound *most* to his *Glory* ; and besides he *himself* has expressly *enjoin'd* that, *whether we eat or drink, or whatever other of his good creatures we enjoy*, we should *do all to the praise and glory of him*. Now, *then* we may be said to use *these* things *most* to his *Glory*, *when* we acknowledge him to be the *sole Giver* and *Lord* of them, and accordingly *pray*, *give thanks* to, and *depend upon*, him *alone* for them, and exactly *follow his rules* and *prescriptions* about them ; *when* we use them, with *humility*, *modesty*, *innocent chearfulness*, and an entire *resignation* of them to his *will* ; *when* we *avoid* all such *excesses* in our use of them, as may either *dishonour* our *selves* and the *Image* of God in us, or *lessen* and *disparage* these *good gifts* in the *sight* of men, and on the contrary, always use them *so*, as may tend to give
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still greater lustre and beauty to that Image of God, which he hath imprinted on us, and to make both our selves and others more and more sensible of the beneficialness of them; and more and more abundant in thanksgivings to God, for them; in one word, when we use them as Persons, that must e'er it be long, give to God himself a severe account of our use of them: when we use them as helps, but never in the least as hindrances, to the performance of our Duty, in any respect, but especially our more immediate Duty to God, our private and publick prayers, our hearing and reading his word, our receiving the Holy Sacrament, our standing up manfully in defence of his truth, &c.

These are the Rules, by which we are to Govern our selves, in the use of the things of this world: and, by impartially comparing our lives with which, we may certainly know, whether we do rightly use or abuse them: And, because I fear that, upon this comparison, we shall most of us be found guilty, in some degree or other, of abusing them, I shall use my best endeavours,

Secondly, to offer several Arguments, earnestly to perswade men, so to use these things, as not to abuse them: and more especially to insist upon that, here offer'd by the Apostle, for this purpose, viz. that the fashion of these things passeth away. And here, not to dwell upon the Justice, Decency, Gratitude and Publick spiritedness of our thus doing, nor yet upon the agreeableness of it to our Characters, both as Men and Christians, to the dignity of our nature, and the tenor of our

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High calling, nay and our own most solemn vows and professions: I shall, for the present, confine my self to a few select Arguments, which I take to be most apt to make impression on the minds and affections of men, and they are these which follow.

First, that *thus* to use the things of *this* world, has been ever esteem'd most reputable and honourable amongst men.

Secondly, that it is the *best* way to have the true enjoyment of *these* things, to enjoy them, with the greatest advantage to our selves.

Thirdly, that it is the *best* way to make us easy, under all the calamities of *this* life.

Fourthly, that it is the *only* way to prepare and fit us, to bear, as we ought to do, the passing away of *these* things.

Fifthly, that it is the *only* way to make them turn to good account to us, in another life.

And, as I go along, I shall shew under each of *these* heads, that the abusing of *these* things is the direct contrary of all this.

First, that *thus* to use the things of *this* world, has been ever esteem'd most reputable and honourable amongst men. How great, how glorious, has that man always been in the vogue of mankind, who has liv'd above this world and the things of it, has suffer'd them to minister to him but never to master him, has readily postponed and given them up to the much dearer Interests of Truth, Justice, Charity, Religion and the Publick

Publick good, and has kept them under that perfect *command* and *subjection* to him, that he could at any time *accept*, *refuse*, *enjoy*, *forbear*, *possess*, *surrender*, all or any part of them, just as his *duty* should require, with the utmost *indifference* and *equality* of mind? Have not these been always thought the most *shining* parts in the *illustrious* Characters, not only of the *Gentile Heroes*, but even of the *Jewish* and *Christian Worthies* themselves?

And, on the contrary, how *low*, how *mean*, very *despicable*, has the Characters of *those* men always been, who have suffer'd themselves to be made *slaves* to *this* world, the *Riches*, *Honours* and *Pleasures* of it: who have made their *Reason* and *Religion* truckle to *these*, and barter'd away their *Integrity* for *them*: whose *stinginess* and *selfishness* has, as it were, cut them off, from the *rest* of mankind; or, which is worse, their *proud* and *imperious* tempers made them *scourges*, or their *effeminacy* and *luxury*, *disgraces* and *burthens*, to them: in one word, whose *earthly-mindedness* has, on the one hand, continually *cramp'd* and *restrain'd* them, from all truly *great* and *generous* actions, and, on the other hand, as continually *prompted* them to the most *pityful*, *base* and *sordid* ones? How *inconsiderable* a *figure* do *such* men generally make, how are they *despis'd*, or, at best, *hated* and *fear'd*, while they *live*, how *unpity'd* do they *dye*, how do their *name* and *memorial*, either *rot* and *perish*, or, which is worse, *stink*, after their *death*?

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Secondly, That *thus* to use *these* things, is the *best* way to have the *true* enjoyment of them, to enjoy them with the *greatest* advantage to *our selves*. When we have *first* taken due care for *those* things, which are *better* and of much greater importance to us, we *then* go with a *clear* and *easy* mind to the enjoyment of the things of *this* world, *such as they are*; when we expect no more from *these* things, than they *really* have in them, they may then both not *displease* us, by *balking* and *disappointing* us, and *please* us, by *answering* our expectations; when we enjoy them, with *caution*, *discretion*, *moderation*, and *temperance*, they will both give the *best* relish, in *passing*, and leave *no sting* behind them, when *pass'd*, but *pure* and *unmix'd* ease and *cheerfulness* both of *mind* and *body* will go along with them, and no *shame*, *fear*, *satiety*, *pain*, *sickness*, or other *inconvenience* of any sort will *follow* after them: when we do good to *others*, with them, as well as to *ourselves*, this will *double* our joy of them: and, when we *glorify* God, in all possible ways, by our use of them, this will be a sure mean, both, to have the *applause* of our *own minds* and the *blessing* of God added to them, and both vastly to *heighten* the *present* pleasure of them, and likewise to *secure* from God a *future* increase and enlargement of them.

But when we act *contrarily*, in these several respects, then *checks* and *misgivings* of Conscience, then *vexations* and *disappointments*: then *insipidness* or *distastfulness*, *forc'd* and *imperfect* mirth,

grief, surfeiting and nauseousness, pain, sickness, shame, and all manner of other inconvenience: then refusing to do good to our own souls, and troubling our own flesh: then the reproaches of our own minds, and the curse of God mingle with and imbitter all our present worldly enjoyments, and cut short, if not utterly destroy, our hope of future ones.

Thirdly, That thus to use these things is the best way to make us easie under all the calamities of this life. The world cannot much affright or hurt that man, whose affections are very loose and indifferent to it: who sets no great value upon its favours, and knows how to shelter himself from its frowns, in the peace and joy of his own Conscience, in his trust on Divine Providence, and in his hope of that exceeding and eternal weight of glory, which he can make even the afflictions of this world, help to work out for him. Come then the very worst that can come, this man has an Anchor of his Soul sure and certain, which will keep it tolerably steady and even, among all the tumblings and tossings of the waves of this life.

But what alas! will that man do, under these circumstances, who both dotes upon the world, and knows not whither to go from it? How can he be able to bear great and frequent crosses and disappointments, from that, in which he had placed his chief, if not his whole hope and confidence: from which he expected his principal, if not total comfort and satisfaction? Or to what resting place shall his troubled soul betake it self from

storms of the world, which has all along expected its rest and protection from the world it self? Oh this it is, which makes the afflictions of this present life to strike so deep into our hearts, and to wound and vex them so sorely, that we suffer the world to get an entire possession of them, and do not first take care to invite into them the Holy Spirit of God, and by his powerful assistance, keep the world out of them, overcome and crucify it to our selves, and us to it.

Fourthly, *That thus to use these things is the only way to prepare and fit us to bear, as we ought, the passing away of them.* St. Paul seems to have thought this single Argument, that *the fashion of this world passeth away*, sufficient to keep men from abusing the things of it; for, we see, he useth *no other* in this place. And therefore probably he meant a *great deal* by this, even *all* that can possibly be meant by it: and what that is, I shall briefly explain to you, and endeavour to represent the force of.

By the fashion then of this world's passing away, he undoubtedly meant, that the whole Scheme or State of this world, as well the *things* of this world, which make *one* part of this Scheme, as *our selves* who make the *other* part, is continually *decaying*, and shall, e're it be long, *finally perish*; that there will, come a time, when the *world*, all the *things* and the *wicked men* in it, shall be *burnt up together*, and that, in the *mean while*, both *we our selves* and *all our glory*, every thing that we *value most* in this world, shall be
like

like a vapour of smoak, like the flower of the field, like a garment eaten by a moth, uncertain and short-liv'd; daily withering, fading, consuming away, and at length suddenly gone, in a moment, in the twinkling of an eye.

And oh! how effectually ought this consideration to with-hold us, from setting our hearts upon the things of this world, from growing very fond of them, and placing much hope and confidence in them? Vain man, whosoever thou art that do'st so, how wilt thou be able to bear the loss of this or t'other enjoyment, of this hopeful Child, of that Dear Wife of thy bosom, whom thou has't lov'd as thy own Soul? What will become of the Covetous man, when his Riches make to themselves wings, and fly away? Where will the hope of the sensual and voluptuous man be, when, if nothing else, yet, at least, sickness or old age, which usually come very fast upon such, shall incapacitate him for the enjoyment of sensual pleasures? Or, where shall the admirers of their own beauty appear, when an ill-natur'd disease, or as ill-natur'd time, shall have chang'd it into ugliness and deformity? But, above all (oh dreadful thought! how miserable will the worldly-minded man be, how will his heart quite fail him, when death shall call him away from all his worldly enjoyments at once: when it shall rend and tear him, in spite of all his strugglings to the contrary, from every Dearest Object of his Affections, and that too for ever and ever? In mere pity and mercy to our selves therefore, if

for no other consideration, let us enjoy the things of *this* life, with caution and moderation; that so we may not have continual occasions of fretting, vexing, and grieving for the loss of them, while we live; and that, (which ought to be the great aim and endeavour of our whole lives) we may enjoy tolerable peace, contentment, and satisfaction of mind, when we come to dye.

'Tis true indeed, *this* Argument was something stronger, at the time when it was deliver'd by the Apostle, with regard to the *Corinthians*, than it is with regard to us at present: because they were then in danger of immediate troubles and persecutions, and so probably of having the things of the World taken from them, or themselves from the things of the world, much sooner, than is likely with us. But then it must be consider'd, that the case is much the same with those among us, who are advanced in years, that it was with the *Corinthians*: for great part of their time is already past, and it cannot be long before the State of *this* world shall be quite gone with them. And tho' it may possible be otherwise with those amongst us who are young and healthy: yet, forasmuch as this is very uncertain, and what only may be may likewise not be, it would be the highest folly and madness in us, in a case of this vast importance, to risque all upon this uncertainty, and by so doing, at least to live under a constant uneasiness, from the fear of what may happen, and perhaps to foreclose our selves from being able to get the better of our love of the world,

world hereafter, as we may at present possibly design.

Farther, I know not whether St. Paul, by this Phrase of the *fashion* (or *state*) of *this world passing away*, did not design to intimate to us, that there would be *another state of things*, immediately subsequent to *this*, which should not pass away like this, but be *unchangeable and everlasting*. I am sure, in other places of his Epistles, he very often couples these together, as in the 5th Chapter of 2 Corinth. For we know that if our earthly house of this tabernacle were dissolv'd, we have a building of God, an house not made with hands, eternal in the Heavens; and, in like manner, in the Epistle to the Hebrews, we have here no abiding city, but we seek one to come. And, if this was his implicit meaning, as probably it was, it will double the force of his Argument: for, as the transient and uncertain nature of the things of this world, and of our own continuance with them, is a very good reason, why we should not much settle our Affections upon them, so the consideration of an unchangeable and everlasting state of things to come, after this life, is a very good reason, why we should chiefly raise our thoughts and affections to that State, and consequently slight and neglect our present state, in comparison of that. But, whether the Apostle meant this here or no, it is so necessary an Argument, to enforce what I have been all along exhorting you to, that I cannot dispense with my self, from endeavouring to urge it home upon you, as I propose to do under my next head, which is to shew,

Lastly,

Lastly, That *thus* to use the things of *this* world, is the *only* way to make them turn to a good account to us, in *another* life. Another life, as I have been just hinting to you, is *that*, which we ought to have our *thoughts* and *affections* chiefly *intent* and *fix'd* upon ; and *all the things* of *this* world, and the several ways of *using* them, are entirely to be *estimated* and *judg'd*, from their *fitness* or *unfitness* to promote our *Interests*, as to *this* life to come. And they will, as we use them *well* or *ill*, have a very great influence, towards *promoting* or *hindering* this our *main* end.

If we are careful to make our use of them *lead* us to the *Blessed Author* of them, and fill us with *thanks*, *praise*, *love*, *service*, and *obedience* to him, for them : If we make them *instruments* of doing much *good* to our *Brethren* : if we use them in *such* a manner, as will *render* them *true* comforts of our *present* life, and yet never let them in the least *incroach* upon our *Duties*, in order to a *better* life : then we shall certainly *make friends* of them, that so, *when we fail* they may receive us into *everlasting habitations*.

But if, on the contrary, we use them *so*, as to forget God who gave them : *so* as to do *little* or *no* good, much more *so*, as to do *hurt* by them, to our *selves* or *others* : and *so*, as to neglect *better* things, for the sake of them : then let us be assur'd, that for all these things God will bring us into *Judgment*.

Be not deceiv'd therefore my Brethren, God is not mock'd : for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of
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the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Remember how Abraham's right use of the things of this world, with such an entire resignation of them to the will of God, that, at his command, he was most willing to have offer'd up his own Son to him in Sacrifice, was rewarded with Paradise: and on the contrary, the Rich man's abuse of them by infidelity, uncharitableness and luxurious living, punish'd with Hell-fire.

And more especially let *them* remember this, whom God hath bless'd with a more than ordinary share of the good things of this life. Their obligations to God are much greater than those of other men, their power of doing good much larger, and their punishment, if they should abuse their worldly goods, will therefore be much sharper than that of other men too. And oh! what an intolerable change will this be in their condition, to fall from the height and very top of prosperity, into the lowest abyss of everlasting misery?

Give me leave, therefore, to charge such, in the words of Scripture, *not to glorify themselves, not to be wanton and live deliciously and luxuriously upon earth: not to be high-minded, and to trust in uncertain riches, but to trust in the living God, who giveth them all things richly to enjoy; and to do good, to be rich in good works, to be ready to distribute, and willing to communicate, treasuring up for themselves a good foundation, against the time to come, that they may lay hold on eternal life.*

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